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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XIII.

HONOLULU, T. H., DECEMBER, 1920.

No. 7

CHRISTMAS LIGHT

Lest we should e'en withhold a smile
Where it could lend a ray of cheer,
Illume our path with brighter light,
O Christmas star, each coming year.

—Philip Henry Dodge.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii
The Diocesan Paper

VOL. XIII.

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.
Entered at the Post Office at Honolulu, Hawaii, as
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LELAND H. TRACY, - - - - - Acting Editor
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CHURCH CALENDAR.

December 5—2nd Sunday in Advent. (Violet.)
“ 12—3rd Sunday in Advent. (Violet.)
“ 15—Ember Day.
“ 17—Ember Day.
“ 18—Ember Day.
“ 19—4th Sunday in Advent.
“ 21—S. Thomas, Apostle.
“ 25—Christmas Day. (White.)
“ 26—S. Stephen, Martyr. (Red.)
“ 27—S. John, Evangelist. (White.)
“ 28—Holy Innocents. (Violet.)



A CHRISTMAS MEDITATION.

“This child is set for the fall and rising again of many.”—St. Luke 2:34.

One has but to visit the great galleries of the world of art to learn of the early magnetism of the Nativity. Rich and holy were the memories of this sacred season which were depicted in the canvases of Raphael and Fra Angelico and Murillo. These artists were more than artists. They were Christian apologists, seeking by means of vision hours and the canvas, to confirm the faith. They made the history of St. Matthew and St. Luke transparent to prince and to peasant alike, and left a witness to the Gospels which has outlasted contemporary dogma. Caleb Robinson, critical as he was, exclaimed when he stood in raptures before the Sistine Madonna, “This is the very soul of God!”

So in the Gospels we find many exquisite miniatures which predicted the monarchy Christ now occupies. The groups which gathered at the cradle were typical of the countless myriads which have since gathered there. The beautiful reticence of Mary, the pacific submission of Joseph, the strange appearance and disappearance of the act-

ors in the divine drama of the mystery of mysteries, the flight into Egypt, the uncommon years in Nazareth—all these have been tempered by a wall of secrecy lest we be carried away by an excess of splendor.

No sincere seeker misses his way to Bethlehem. Even the stars aided the Wise Men in their pilgrimage. The angel chorus, the awe of the primitive shepherds, the rapture of the Virgin, the domestic grace of the shrine where lay the All Holy Infant, the protecting care of St. Joseph, the pious ascriptions of Simeon and Anna—these are parts of one consistent portrayal which charms us at this hour.

The exact extent of the Incarnation is always hard to determine, but that Jesus was indeed the everlasting Son of the Father was clear to His first worshippers as well as to those who came later. The complement of the Incarnation, apart from which we are likely to stagger before its significance, is the life Jesus lived, the death He died, the triumph over sin and the grave He achieved. The marvelous faith of the shepherds and the solons was seconded by the more virile sentiments of St. Peter and his memorable confession, and by St. Paul in his mission to the Roman Empire.

The beginning of a movement must always be of chief moment. Whatever happens after that will inevitably be traced to it. We are not bound to Christmas by rigid decrees and articles, but by the coupling of an indissoluble love. Freedom of varied interpretations does not paralyze the love that centers in the Nativity. The body of Christ's living Church has infinite graces and gifts for the exercise of this love. Some learned to know Him in the poetical, others in the logical, still others in the ethical, and the spiritual phases of His endless majesty. Let it be so. The one fact that matters is this, that we have in the Nativity a unity which all should realize—this, that we love Him and that we rejoice in Him. A single word runs through the circuit of our being. He was sent for the rise and fall of many, for the elevation of the multitudes in virtue and goodness. This is the irreducible value of the Nativity. Here we have standardized every major conception we have of

God as Father, man as brother, perfectibility as the goal of life. With our thought centered on these marvels, let us keep this Holy Feast.



ORDINATION OF REV. CHRISTOPHER STANLEY LONG.

The Rev. Christopher Stanley Long, graduate in the Arts Course in History and Theology of the University of Cambridge, and former Senior Assistant Master of All Saints' College, Clifton, and of Tellisford College, England, was ordered priest at St. Andrew's Cathedral on December 12th. The Rev. Canon William Ault presented the Rev. C. S. Long for ordination, and the sermon was preached by the Rev. L. H. Tracy, who chose as his theme, “A Priest of the New Covenant,” the text being from St. Luke 24:35, “He was known to them in breaking of bread.” The sermon is as follows:

A Priest of the New Covenant.

“He was known to them in breaking of bread.”—St. Luke 24:35.

The world has not yet fully realized the import of such a ceremony as we witness today. A day of Ordination is not merely the expression of hope: it is the expression of history. Some veins of silver and gold in the quartz represent the upheaval of a cosmic force that tore open a rock and the upward thrust of rich treasure filled the crack for man's enrichment. An Ordination day is a deep mark made upon the face of the earth, at a point where, life having conquered death, a divine commission was delivered to the waiting children of men—a commission which was to enable them to carry this message of life and hope to all mankind. This day of Ordination, therefore, was not dreamed out. The Lord victorious over death struck the divine anvil, and forth came this spark which was to carry light to the waiting world. Back of such a day stand the age-long struggle of life and death, the forward look of man through the centuries, the foundation of that sacred institution that can manufacture manhood of the finest quality, just as looms manufacture rich brocades and priceless silks. It is a mistake, therefore, to think that the

heart of an Ordination day is merely a pious longing and a sacred memory. An event such as we celebrate today is an historical monument.

Some tremendous event occurred in Jerusalem nineteen hundred years ago, and that event changed the thinking of the leaders of that generation, melted their very souls, and their hot convictions cooled into new moulds of thought and life. The first great event was that of the Resurrection. But following hard upon was the divine commission of the Church and the beginning of the sacred ministry in the Church of Christ. So tenacious is the hold of these two events upon the intellect and the imagination of mankind, that ultimately Christians will look upon the great feast and the day of Ordination as golden days of the Church year. Who can appreciate the far reaching consequences of a day given to one of her sacred ministers—a day when the world and the things of the world are put aside, and the light of God falls across the Church, like a beam of sunshine across an open book—oh, what a cosmic spiritual force explains this great event and brings us face to face with the Risen Christ and His divinely appointed ministry. Just as the sheaves of the brethren bowed down in the presence of Joseph's sheaf; just as the planet gladly follows the pull and leadership of the orchard-making sun, so days of liberty and patriotism and hero-worship fall down and do obeisance in the presence of a day when one of God's children is dedicated to His ministry, because it is a day which brings with it a message and a commission from a Risen, triumphant Christ to men living in hope and expectation.

Consider the naturalness and the beauty of Christ's victory over death and destruction, due to the presence and the power of a deathless priesthood. It would have been incongruous to have associated a man like Peter or John or Paul, with the story of a triumphant, permanent Church, if it were not for an open tomb in a garden—and more. The whole life of Jesus was lived upon an elevated plateau, upon the upper levels of the Spirit, and upon a thousand moral battlefields He won His victories, and His victory over death was only a part of His supremely sinless life. Nothing startles men like the note of incongruity. You do not expect a peasant working for thirty years in a mine, who cannot read or write, to create suddenly the noblest literature. On the other hand in view of Samson's great strength, there is

nothing incongruous in his bowing his shoulders to pull down a pillar in the House of Dagon. So is the story of Jesus, the founder of the Church. From the beginning to the end, His career was simple and sublime, gentle and majestic, battlefilled and victorious, full of temptation and the thunder of strife, but filled also with victory over strife. His resurrection is the natural culmination of His career. The Church is a fitting monument to a victorious career, but the Church of the Divine Redeemer is dependent on the work, the ministry of men chosen by God to build in men the kingdom of God. The success of the Church and the power of the ministry are as natural as the unrolling of a flower, or the ripening of a sheaf, or the rise of the morning star after a night of storm and conflict. The deep things in men's souls, beholding, stay not for argument, but exult in the presence of a victor who has brought life and immortality into full light, and given the same to men through the Church which He founded and which He perpetuated through his chosen and ordained sons.

The same unique, transcendent and victorious note pervades the literature of the Church and of the priesthood. To understand this aright, it would be necessary to consider the whole Bible, the Old and the New Dispensations, for there we learn of the divine favor whereby from countless millions of souls, He has enrolled the few to be His chieftains. But to understand aright, think of some of the principal titles by which the priest is honored in Sacred Scripture. He is called the salt of the earth, for the priest is placed among the faithful that he may preserve them from moral taint and defilement by the wholesome influence of His example and precepts. He is called the light of the world. After the Christ had descended below the horizon of the tomb, the Apostles and their successors were set in the firmament, to shine by

His light during the dark night of the world, until "the Day-star from on high would arise," and illumine His saints during the never-ending day of eternity.

With the prophets of old, the priest in Christ's Church today is a "Man of God," because his mission is divine, and because he is exhorted to resemble God in holiness of life. More than this, he is "the Servant of God." Well did the Royal Prophet exclaim, "Better is one day in Thy courts above thousands. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." For the dignity of the servant is enhanced by the exalted rank of the Master whom he serves. More than servant, the priest is the Friend of Christ. In becoming the friend, he does not, indeed, cease to be the servant of Christ. But his is the service of a cherished companionship and not of a hireling. The more we love our Lord, the more desirous we are to commune with Him; and the more we resemble Him in our dispositions and aims of life, the more intimately will He manifest His friendship for us by communicating to us His heavenly will. For above all else the priest is called the Brother of Jesus. In using this endearing term, Jesus wishes to assure His priests of His abiding love for them.

But of all designations given to a minister of religion, the title of Priest is manifestly the most sacred and honorable. The essential office of a priest is to offer sacrifice. "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." As the most sublime act of Jesus Christ was His sacrifice on Calvary, so the Holy Eucharist is the most august act that can be performed by a human being. No act is greater than the consecration of the Body of Christ. Thomas Carlyle says, "Higher task than that of priesthood was allotted to no man. Wert thou but the meanest in this sacred Hierarchy, is it not honor enough therein

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to spend and to be spent?" The true priest has the noblest mission on earth, not only because he offers up the Lamb of God on the Altar, but also because he offers himself on the altar of duty and charity in behalf of his fellow-beings. His whole life is a sacrifice, a sacrifice of self that others might learn of God. St. Paul speaks of the priest as steward of the mysteries of God. He is the custodian of the Blessed Sacrament, and he is charged with the duty, the office of dispensing the Bread of Life to those worthy of receiving it. He may be called upon to carry this Holy Sacrament to an alien, even a hostile people, but wherever he ministers, he must shield his Lord from all irreverence. Blessed is the diligent priest that distributes the Bread of Heaven to hungry man below, for on him will the Father in Heaven bestow His richest rewards.

The priest has jurisdiction not only over the natural body, but over the Mystical Body of Christ, which is composed of the members of His Church. After the power of consecrating the Body and the Blood of our Lord, the highest privilege ever conferred on man is that of pardoning sin.

Listen to the words of the Risen Christ: "Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." You will remember that the Scribes said, "Who can forgive sins but God?" Before this time such power had not been delegated to prophet, priest, or angel. Earthly judges, punish crime, even though the criminal abhors his guilt; it is the priestly privilege to pardon the repentent sinner. The sentence of the earthly judge is restricted to the temporal life of man; that of the Lord's anointed extends into the regions of eternity. But more, the priest is a soul-physician, administering the medicine of consolation to the sorrowing. The minister of God staunches the bleeding wounds of the broken-hearted, cheers the disconsolate, heals domestic dissensions, and assuages the fever of anger, cupidity and voluptuousness.

Time will not permit a more extended consideration of this sacred office. If the Church is an army, the priests are its captains; if it is a sheep-fold, they are its shepherds, leading the flock to healthy pastures and refreshing streams. If the Church is a city, they are the appointed magistrates; if it is a vine, they are the branches clustering around the parent stem, from which they draw their vitality and support; if it is named

the Holy City Jerusalem, they are placed as guardians and defenders on its watch-towers. If the missionary world is a sea, they are its fishermen. If it is a field, they are the sowers of the good seed, without whose labor the land would be a barren waste.

The dignity of the priest as a spiritual king and leader of the people is beautifully expressed by Carlyle: "The priest presides over the worship of the people; is the uniter of them with the unseen Holy. He is the spiritual captain of the people; he guides them heavenward, by wise guidance through this earth and its work. The ideal of him is that he be what we call a voice from the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, unfolding the same to men. He is the prophet shorn of his most awful splendor, burning with mild radiance, as the enlightener of daily life. This, I say, is the ideal of a priest. So in old times, so in these, and in all times. A priest who is not this to all, who does not any longer aim or try to be this, is a character of whom we had rather not speak in this place."

May we not exclaim with a saint of old, "O glorious miracle. O ineffable power. O tremendous mystery of the holy and sublime priesthood, most venerable and without blemish, with which Christ, coming into this world, has vouchsafed to clothe His unworthy creatures. On bended knees, with sighs and tears, must I beg the grace to comprehend this celestial gift, a treasure indeed to those who guard it worthily and holily. Truly it is a tower of strength, an indestructible wall that reaches from earth to heaven. The priest pauses not at the celestial gates: he penetrates even the heaven of heavens. Even as the bright angelic spirits does he enjoy the intimacy of the Lord, the Creator and Source of all light."

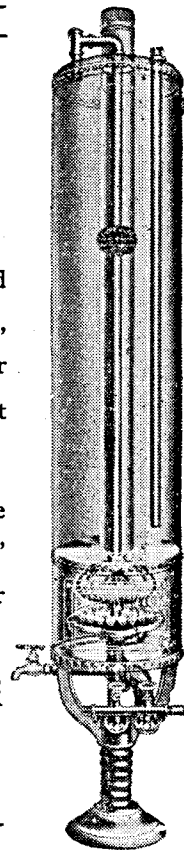
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faith, because he is a chosen instrument of the Holy Ghost, who speaks through him and in him rules the Mystical Body of Christ.

God has honored our brother. May it be his to say with St. Paul in grateful homage, "Inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them."



SPIRITUAL TRAINING OF THE GIRLS IN THE PRIORY.

What a subject to write of in one or two brief paragraphs! Let it be understood at the outset that what is written here is felt to be very inadequate.

The primary aim which the Sisters and teachers of the Priory ever endeavor to keep before them is a spiritual one—the end of the work in the school-room and on the playground, and in the housework, too, is not merely to educate and train mind and body, but primarily to develop Christian character. Perhaps never before has aim been so much emphasized in teaching as today—sometimes it seems without much definite gain in net results. Yet, if we are to believe our educators and psychologists, this aim of ours must have some effect on our teaching and our example.

A half-hour period is set aside each day for definite religious instruction, which is obligatory for all. We have six classes from the Primary room through the High School, some of the school grades being combined, the course of lessons used being the Christian Nurture Series—a course intended for Sunday Schools, but so rich in material it can readily be adapted to our needs. Each year a Confirmation Class is organized and prepared at an hour convenient for the day pupils, usually once a week at the close of school. It is expected that such a class will be organized next term.

First and foremost in importance in the spiritual training of our girls is the influence of the daily services in the Cathedral. To the writer there can be no doubt of this; only one who has experienced it can understand the hold of such a daily practise. There is spiritual

power in our united service in the morning, attended in force by our three schools, whose numbers fill the nave of the Cathedral. And there is peace in our quiet evening service with its Nunc Dimittis and sweet evening hymns. The *personal service* to the Church rendered by the girls who sing in the choir on Sundays, at the Hawaiian and English services, is no small part of their training; moreover, what a store of beautiful hymns and anthems they are laying up in their memories!

For those who have the privilege of being communicants the regular exercise of this privilege is, without doubt, their deepest spiritual influence. Although attendance at all other services is of obligation, it is not so with the early Communion Service on Sunday, at which there are always two or three pews, sometimes more, of Priory girls who have risen early and come to this service because, as one girl said to the writer, "It is the best service of all." The suggestion that this service be prepared for in the Sisters' Oratory at night met with a ready response and at bed-time on Saturdays we older ones are glad to see the Oratory lighted and first one girl and then another stopping there for a few minutes of quiet prayer; for by such signs we know that, in spite of many discouragements, at least in some instances our "labor is not in vain in the Lord."



CHRISTMAS NOTES FROM THE PRIORY.

School is to close on Friday, the seventeenth, so that the Christmas holidays may be said to start on that date; but a number of the girls are planning to remain in school until the next day, some in order to take part in the Junior Auxiliary play, scheduled to take place on the evening of the seventeenth, and

some to be spectators of it. At this writing it is supposed that this year the Christmas festivities at the Priory will be as usual. Much reduced in numbers at Christmas time, our household assumes the proportions of a large family, and so we keep our Christmas family-wise. The night before the teachers and older girls prepare the dining-room, dressing the tree and arranging the gifts at its base. Sometimes Santa slips in afterwards and others beside the little ones are, the next morning, taken by surprise! But the first thing the next morning is not the tree with its load of loving remembrances, but the precious privilege, of which every communicant avails herself, of drawing near to the Sacramental Presence of our Incarnate Lord at the early celebration in our beautiful Cathedral. After the quiet joy of our Corporate Communion we have our fun at the Priory—need I say with rather more noise than we older ones think necessary? During the holidays that follow our girls usually go about to the various entertainments given at the different missions—a kind of Christmas every day performance! By the time school reopens, this year on Monday the third, they are usually quite satisfied that they have lost nothing by having to be in the Priory through the holidays.



THE OUTLOOK AT ST. ELIZABETH'S.

Since the departure of Rev. Mr. Potwine, some years ago, St. Elizabeth's has seen many changes and vicissitudes. With the exception of Mrs. Young and Miss Helen Tyau, the workers are all new to this neighborhood. So many of the original families of the Mission have moved away, that few of them remain; still there is life and energy manifest in the Guild and Auxiliary, and the services are well attended, especially the early celebration.

The character of the work done is different also, the morning school being distinctly primary. In the afternoon Mrs. Shim Yin Chin teaches a Chinese class; at the same time there is a flourishing Korean school in session, in which

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four teachers are employed. About sixty pupils attend.

The Korean work is very gratifying, under the care of Mr. Cho.

Since taking charge of the Mission House, Mrs. Pascoe has done many things. She teaches two young girls fresh from China, giving them a special lesson, aside from the work they are doing in Miss Tyau's class.

Special lessons in the Prayer Book are given each week preparatory to the Sunday service. Other lessons of various kinds fill the morning hours to overflowing. The calling is done by Mrs. Young and Mrs. Pascoe together. The choir has been fitted out with new surplices and veils, and white cassocks are in process of making. New Altar linen is being prepared by good friends in the Missionary Union, so that by Christmas the little church will be in holiday trim.

The choir is diligently practicing for a choral Communion service; besides this there is an operetta in rehearsal, which will be given some time in January, and promises to be as interesting and tuneful as the others which have been presented from time to time by the Chinese choirs.

A good class is being prepared for confirmation by Mr. Tracy, who finds this work most inspiring. In fact, it seems as if St. Elizabeth's has taken a new lease of life.

There are plans for next year that promise good results. Mrs. Preston is to take the young men's Bible class; she is well fitted to bring new interest to the subject. Two young ladies attending Punahou have offered their services as teachers in the Sunday school, so the classes need not be so large hereafter.



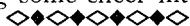
THE TRIPLER GENERAL HOSPITAL.

Since the first of October, whatever services there have been at the Hospital have been held by Mrs. Pascoe. Generally there is a plentiful supply of flowers sent her by one of the florists who is interested in her work, and the delight of those poor lads whose eyes were injured in that dynamite explosion at Schofield, when a fragrant American Beauty rose is put into the groping hands, is enough to bring the tears to one's eyes.

Every Sunday afternoon there are from ten to thirty men gathered in the recreation room, ready to sing hymns, and join in the little service of prayer and thanksgiving. Attentive listeners they are to every word one may find it in the heart to say.

Wednesday a group of patients is taken out, generally to some high point, Pacific Heights or Tantalus, where these house-bound lads can get a broad outlook which gives them something new to think about.

In this way about twenty-five patients are given an outing every month. The responsiveness of these boys so far from home is a sufficient reward for the effort to bring some cheer into their lives.



IOLANI NOTES.

It may be of interest to many friends of Iolani School to find that the school has enrolled over 230 students this year, with an average attendance of about 210. This enrollment includes Japanese, Chinese, Hawaiians, Koreans, Filipinos and a few whites, also two negro and part-negro. The spirit of the school seems to be much better than last year, particularly noticeable in the High School Department.

Iolani hopes again, this year, through the kindness of friends and loyal supporters, to have a "sure nuf" Christmas for the few boys that remain at the school during the holidays. Last year each boy received an individual gift, the school in general received some much-needed athletic material, and the boarding boys had a lovely Christmas dinner. It was greatly appreciated. It is a real joy to do for Iolani boys, for they always show genuine appreciation. In the morning of Christmas day a short service was held in the High School room, and the Principal related to the boys the story of "The Other Wise Man." That story defines most clearly and beautifully the spirit striven for at Iolani. We thank Iolani's friends for their help and their interest.

The Diocesan Men's Club.

Several times efforts have been made to have a meeting of the Diocesan Men's Club, but many things have prevented, thus far. In the summer, as soon as the

school duties were lessened for the President, it was necessary for him to undergo an operation, which prevented his doing anything for several weeks. He asked others to call a meeting, but they did not deem it best. Later on the election and general political fervor and interest seemed to swallow up the young Church child. Hopes are entertained, however, that at least one meeting may be held before the close of the year. If impossible, perhaps next year will be more favorable and produce sufficient results to compensate for losses this year.



THE MEN'S CLUB OF THE HAWAIIAN CATHEDRAL CONGREGATION.

Just before the return of the Rev. Leopold Kroll to the islands, from his visit to the mainland, the men of St. Andrew's Cathedral Hawaiian Congregation, assembled and formulated a men's club for members of the Cathedral Hawaiian Congregation, and any and all others interested in that particular field. Mr. J. W. Searle was elected president and Mr. Richard Mossman secretary. The club has several meetings, and every one has been well attended. The get-together spirit emphasized in the club has been a real help in awakening and deepening the interest of the men in the Hawaiian work of The Church. Through the club, the sick are visited, the men

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who have been inactive for some time have been approached and much has been done to uphold the hands of their pastor and assist him in his work. Altogether the club has proven itself a very commendable factor in the life of the Hawaiian Cathedral Congregation.



DEPARTURE OF REV. AND MRS. LEOPOLD KROLL.

On November 24th the Rev. and Mrs. L. Kroll left the Islands for the Mainland, with them were their sons, Edward and Frederick. The oldest son, Leopold, is at present studying at St. Stephen's College. A great many people were at the wharf to cover the Krolls with leis and bid them aloha and godspeed. The following resolutions were adopted by the Vestry of St. Andrew's Cathedral Hawaiian Congregation, to try and show in some small way their appreciation of the good work that Mr. Kroll has done. To Our Beloved Pastor, the Reverend

Leopold Kroll:

We, the Vestry of St. Andrew's Cathedral Hawaiian Congregation, desire to convey to you, not only on our own account but also in behalf of Kapahula Mission, our deepest affection, our most sincere Aloha. For ten years you have labored with us with unswerving devotion, with unfailing sympathy; and it is indeed with deep regret that we learn you now deem it best to resign. We know you have thought and prayed over the matter, and we but ask God to bless and guide you now and ever.

At this juncture, at the parting of our paths, it is the wish of both the members of Kapahulu Mission and ourselves, that you be charged with this memorial letter as evidence of our regard, high esteem and appreciation of your sterling worth as a hard working servant in The Lord's Vineyard. We commend you most heartily to those who avail themselves of your services in other fields.

Faultless, almost to a degree, you have shown fidelity and earnestness in and out of the Church; your pastoral visits among the lowly and poor, your efforts to alleviate all suffering have been marked, and will long be remembered by those with whom you have labored and prayed.

You have shown a largeness of vision and sympathy in your frequent visitations to our public charity institutions; especially with regard to the Leper Receiving Station and the Kalihi Home for Boys of Leprous Parents. You shall not pass from the memory of these unfortunate children of God, to whom you have so lovingly ministered.

Altogether, this is but a feeble certificate of what we know you to have done. We believe God will say to you, in our behalf—"Well done, thou good and faithful servant."

None the less conspicuous, in her own way and her own work, have been the activities of your beloved wife, in Church and in our homes. Our love goes out to her, our memories hold her in a sacred spot indeed. To you and to your dear wife, we extend our most sincere good wishes for the future, wherever you may be called to minister.

"Na ke akua e nana aloha mai ia kakou apau."

A. J. KARSATTI,

Senior Warden.

JOHN W. SEARLE,

Junior Warden.

Attest: Richard Mossman. Secretary.
Honolulu, T. H., November 24, 1920.



THE CALL FOR A NATIONAL SYSTEM OF EDUCATION.

One of the saddest facts connected with American life is the apparent breakdown of our educational systems at the very time when there is the greatest need for high ideals and results in education. Reports show that with the breakdown of the system and with the neglect of all spiritual training, the lawlessness especially on the part of the young, is increasing rapidly. Of the 20,000,000 children and youth in our land, it is estimated that at least fifty per cent receive no moral training, and that the percentage of illiteracy is increasing. Meanwhile the jails and the reform schools are full of young men and girls of promise, who have gone wrong, because they have received no training in

what must be termed the fundamentals of life, that is, the meaning of the moral code and the Ten Commandments in the life of today. We have tried to divorce all moral instruction from so-called technical education, and the result is a generation of materialists, who have no respect for law and the higher call of citizenship.

American must have an American education which is thoroughly spiritual as well as technical. The fact that millions from other lands are seeking entrance into our country is sufficient reason for stating that our very life is endangered unless we give to these ideals of respect for law as well as respect for achievement. Although there may be a division between Church and State, that does not remove the need of both a public school system and a religious-education system. We cannot expect the foreigner and alien to respect that which we condemn by our life and conduct.

In this connection, mention might be made of the efforts on the part of our Church schools to meet the needs of a complete education. The Church school speaks with no uncertain voice in matters of morals as well as in matters of mind. It is to the Church school that the alien must look for the true ideals of American life. Here in these Islands the alien must look to the Church school for a complete understanding of the ideals of American life. It is there only that he can learn that the law of God has still a place in American life. Let him judge our country from the American's observance of the Sabbath, with every effort made to take the average youth from Church and from the obligation of worship, let him judge American domestic life here from the divorce court and the scores of divorces granted in this small community each month, let him form his ideals of the majesty of the law and of the American as a law abiding citizen from the breaking of the Constitutional Amendment on Prohibition by both high and low, and there is little reason for surprise to find that same alien falling into the same careless attitude and considering himself as above the law. It is here that the Church school comes in

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to give to that boy and that girl a higher idea of American life.

Those in charge of our schools should receive every encouragement, for they are laying the one foundation which will build a strong citizen—a foundation based on the law of God as well as on the law of man. Many of those who, as aliens came to this land, owe their success in life and their place in society today to these Church schools where they came under the influence of devoted men and women who sought to instill in the hearts and lives of these seekers true ideals of life and conduct.



THE SILVER ANNIVERSARY OF BISHOP ROWE.

On St. Andrew's Day, November 30, Bishop Rowe rounded out twenty-five years as Bishop of Alaska. The November Spirit of Missions contains many articles by old-time missionaries and others, voicing their respect and affection for their bishop. Governor Riggs, who has known the bishop since the Klondike days, says that when he first saw the bishop he was headed over the Chilkoot Pass. "In front of his tent stood a tall, lean, powerful man of about forty years of age, swarthy skin with jet black hair and keen black eyes. He was dressed in conventional frontier garb of yellow mackinaw. He carried an axe and as we stopped he spit on calloused hands and, with the unconscious grace of the woodsman, put clean cut after clean cut into the log of fire wood he had carried from the forest.

The bishop is older now. His hair is not so black, but his eye is just as keen, his figure just as erect and when he walks his step still has the springiness of an Indian. He is just as human and just as well loved as in his younger days when no trip of winter or summer was too hard for him. We hope that he will follow the Alaskan trails for many years, for he will find a welcome in every home, from that of the rich man to that of the trapper or the Eskimo in his igloo, and in every home he will be at home."

Under the heading "Cheers for Bishop Rowe" the Reverend Eustace P. Ziegler, in the November Spirit of Missions makes a stirring appeal for recruits for the Alaskan mission. "Last night," he says, "I was the guest of the 'Beachcombers,' an artists club, and was asked to address them. In a picturesque old warehouse on a dock we sat at our boards forty or fifty, a dozen or so of the leading painters of America among them. Were they interested in Alaska? Well, I guess, yes! And when I told them of Bishop Rowe and his forthcoming twenty-fifth anniversary they cheered—these

men knew what 'sticktuativeness' means.

A short time ago I was conversing with Bishop Rowe and we were discussing this grave lack of volunteers. I ventured to remark that maybe we needed a martyrdom such as Hannington's to fire the young clergy as it did. We got the martyrdom of poor a day or two later. Did it make any difference? No, it didn't. Cheers for the martyr—but no stepping to the front such as answered Hannington's death.

We have thousands of clergy and hundreds of seminary students. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern, five hundred and eighty thousand square miles of it. One bishop to travel it and vacant mission stations in it. You young consecrated red-blooded enthusiasts who are studying Saint Paul's travels, what kind of a Christianity do you wish to serve, your own, a dilettante elegant variety back of a polished table or Saint Paul's, "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea * * *?"

AMERICANIZATION.

In recent years laws in increasing number have been passed by the various legislatures to satisfy the cry, almost hysterical, Americanize the foreigners. The greatest obstacles to the speedy Americanization of "foreigners" are the ridicule of, contempt for, and prejudice against them on the part of native Americans. Many of those who come to our shores, even with the highest motives of identifying themselves with our country, are made to feel that they are strangers and unwelcome. Americanization can come from various sources, but especially through educational, legislative and religious means. Educational means must be combined with tolerance and kindness. A self-respecting foreigner avoids making himself a public specta-

cle. He hates to be exhibited as a rare bird, singing the praises of some professional "Americanizer." Too much of the work done for the alien is of this professional nature. It is work from without, rather than from within. It is work which tends to add glory to the worker, rather than enlightenment to the deserving and seeking alien.

There is a tendency to carry the legislative program too far, especially in matters of language. The forcing of English on all aliens will not make them good citizens. Laws may regulate the life of the foreigner, but there is an inner change required, before he is perfectly and completely "Americanized." The true American is one who loves this country in spite of the laws and regulations.

The greatest power in our land, a power which has in great measure been neglected, and which is nevertheless of true importance in the production of ideal Americans is the religious. Our country is at the present time celebrating the three hundredth anniversary of the landing of the Pilgrims. Consciously or unconsciously, this nation has been molded by the tenets, the example and the influence of these early Fathers. Three hundred years after Captain Jones cast anchor in Plymouth Bay, the citizens of this Republic, of different races, colors, and creeds, unite to do the Pilgrims honor. They are numbered among the makers of nations, the founders of Christian States, those who have built or enlarged the bulwarks of righteousness and the defense of justice and freedom. Theirs was a truce of God proclaimed in what appeared to be an endless religious war, in which no quarter was asked or given. There were others besides the Pilgrims who had wearied of useless strife: Lord Baltimore founded in

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Maryland a colony dedicated to freedom of conscience. A Roman Catholic nobleman, he displayed an admirable temper, and welcomed to his plantation all who desired its improvement, whatever were their opinions about religion. The Virginian settlement which antedated that of Plymouth by several years, had in it the seed of which our Constitution was the harvest. Liberty is not an instantaneous gain, a value originating at a specific moment, but a slow and painful process, marked by constant struggles, obtained at a great price and only retained by the utmost vigilance.

It is well at this time to review the compact drawn up in the cabin of the Mayflower: "In the name of God, Amen.—Having undertaken for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, we do by these presents solemnly and mutually in the presence of God and of one another; covenant and combine ourselves together into a Civic Body Politic, for our better ordering and preservation and furtherance of the ends aforesaid; and, by virtue hereof, to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

In these words a movement started. Judged by contemporary standards, the Pilgrims were as negligible as the twelve Apostles of Jesus, who lived under the Roman Empire. Their faults were peculiar to the age in which they wrought a mighty work; their virtues were infinitely superior. This superiority and the supremacy of the Moral Sovereign of the Universe eventually assigns it were manifested by the Pilgrims' challenge of the existing order. Seldom is this challenge dwelt upon, yet in its behalf they went apart, and dwelt in a strange country, and crossed the rude Atlantic, and defied the winter's blast. We cannot pay their services a more fitting tribute than to challenge the wicked and Godless habits and vices of modern times. Doubtless their use of the Bible, their astounding courage, the more remarkable because equitable and not given

to boasting or truculence; their love of the past, their vision for the future, are laudable and outstanding features we should imitate. But "playing safe" is a propensity in us which the Puritan bids us obliterate when righteousness is at stake. We shall take risks as he did, and make mistakes, as he did, but how well the balance has struck for him on this 300th anniversary of his landing.

In the light of the Pilgrim, we have to be behind political measures and reformative legislation, to the moral and religious revolutions effected by the Word of God and the Evangel of Christ to find the source of an advance along the whole line which will not have to retreat in confusion and dismay. Democracy carries our hopes and our fears, but it is foredoomed unless it cleaves to the God the Pilgrims worshipped, the God which sent the early Pilgrims across the sea to these fair islands. Its spiritual education is communicated by personalities filled with the Spirit of the Highest.

Religious culture and moral energy are absolute requisites for the perpetuity of democracy. If the voyage of the Mayflower preaches any sermon, it is

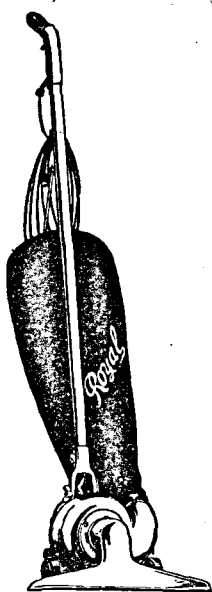
this, Believe in God and do the works He has commanded, and thou shalt be saved. We must derive our ideals, not from below, but as they did, from above, and then keep those ideals in actual relations with the world. When this is disputed, let us call to mind the valiant men of Galilee and of Judaea, to the Seers of Israel, to the martyrs of the Church, to the nobilities of mediaevalism, to the heroes and heroines of the Mayflower. Let us hear what they say, and be instructed while it is yet day, for there is a night hovering on the horizon which we shall have to dissipate; a night of anarchy and woe against which, thank God, there shines the light which blazed from the deck of the Mayflower, and is still shining in numberless hearts. It is the Light Eternal.



THE PASSING OF ARCHDEACON STUCK.

The news of Archdeacon Stuck's death at Fort Yukon, Alaska, Sunday, October 10th, came as a shock to a very wide circle of friends, acquaintances and admirers.

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Born in England in 1863, Hudson Stuck graduated from King's College, London, in 1883, and came to this country in 1885. After teaching school for a few years he entered the theological department of the University of the South, graduating from Sewanee in 1892. Two years were spent as rector of Grace Church, Cuero, Texas, when the call came to be dean of Saint Matthew's Cathedral, Dallas. After ten years as dean, during which time his name and fame spread, Mr. Stuck offered his services to Bishop Rowe and the Church in Alaska, entering upon his work in the North in the summer of 1904.

Archdeacon Stuck was exceptionally gifted as a writer. From the very beginning of his Alaskan experience his accounts of his journeys thrilled the readers of *The Spirit of Missions*. Between 1914 and 1920 he published "Ten Thousand Miles With a Dog Sled," "The Ascent of Denali," "Voyages on the Yukon and Its Tributaries," and "A Winter Circuit of Our Arctic Coast." Just before his return to Alaska last summer he finished writing a text-book for study classes, "The Alaskan Missions of the Episcopal Church."

The Archdeacon had but just returned to his lonely post and taken up his work again after a winter spent in the States when he was called to lay it down forever. So closely has his name been connected with Alaska, so inseparably have his interests been linked with those of

his field of service, that it is hard for us to think of one without the other. Whenever the tale of the Church's work in Alaska is told, so long will men remember with gratitude and affection the name of Hudson Stuck.



And now once more comes Christmas Day. Once more, borne abroad on the words of simple-minded shepherds, runs the story. God and man have met, in visible, actual union, in a life which is both human and divine.—Lift up yourselves to the great meaning of the Day, and dare to think of your Humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into His Divinity, as He was born into our Humanity, on Christmas Day.—*Bishop Phillips Brooks.*

Then pealed the bells, more loud and deep,

God is not dead, nor doth He sleep.
The wrong shall fail, the Right prevail,
With "peace on earth, good-will to men."
—*Longfellow.*

The star that shone in Bethlehem
Shines still, and shall not cease;
And we listen for the tidings
Of Glory and of Peace.

—*Adelaide A. Proctor.*

"I will honor Christmas in my heart.
I will live in the Past, the Present and
the Future. The spirits of all three shall
strive within me. I will not shut out the
lessons which they teach."—*Dickens.*

CHRISTMAS SERVICES AT THE CATHEDRAL.

On Christmas Day celebrations of the Holy Communion will be celebrated at 6 and 7 a. m. At 9:15 a. m., the Hawaiian Service, there will also be a celebration of the Holy Communion, Bishop Restarick officiating and preaching the sermon. At 11 a. m. the Rev. Canon Ault will be the celebrant, and it is not definitely decided who will preach the sermon.

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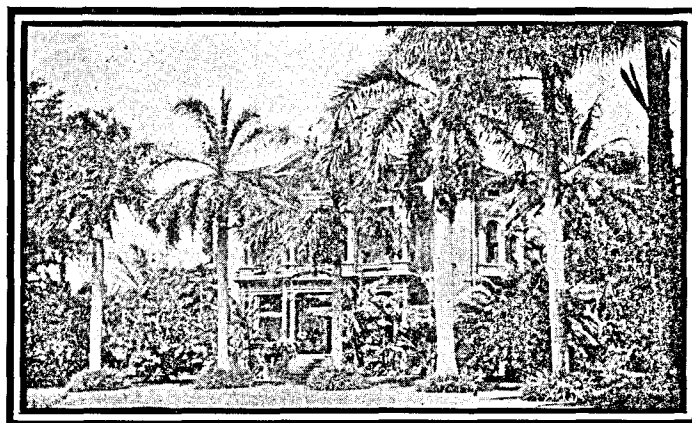
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CHRISTIAN WORK IN JAPAN.

Rev. J. S. Motoda, D.D., Ph.D.)

(Preached at St. Andrew's Cathedral by the the

As a native of Japan and a priest of the Church, it is my pleasure as well as my privilege to present to you the condition and prospect of the Christian work in Japan.

The modern mission work in Japan can roughly be divided into three periods.

From the arrival of the first missionary in 1859 till the removal of the anti-Christian edict in 1873 might be called the period of preparation.

In these 14 years, Christianity was simply an object of fear and hatred. To embrace the Christian faith meant to the Japanese people imprisonment, torture or even the loss of life. No Missionary work could possibly be done. Only a few Christians were made, most of whom were servants of missionaries who felt themselves safe under the protection of their masters.

But God was preparing for His work quietly and in His own way during these years, and when the anti-Christian edict was removed missionaries from America and England began to flow into this new field representing all kinds of denominations and societies. Many converts were made and many churches built.

This state of things continued till 1889, when the Imperial Constitution was promulgated granting to the people freedom of religious faith. It was made clear that there was no state religion in Japan, and every one was left free to believe any kind of religion as long as the peace and order of the country was not endangered. This was the second period.

From that time on till now we have been enjoying the perfect freedom of faith and work, and if no difficulties appeared from different directions the progress of missions would have been far greater than it has been.

This is what you might call the political division of the mission, but in order to understand fully the progress of the mission in Japan another element of study must be taken in along with it. That is the history of public sentiment towards Christianity.

In the first period Christianity was to the Japanese an evil religion, harmful to individuals and dangerous to the country, remembering the incidents of 300 years ago, when Jesuit missionaries were driven out and native Christians persecuted.

I myself was born and spent my young days in this period. Nothing was so hateful as the name of Jesus and the sign of the cross to me. This antipathy was my inherited nature handed down through generations.

There is a Japanese saying, "You dislike a thing without tasting it." This was exactly the attitude of the Japanese people toward Christianity in those days.

In the second period, the nation became wide-awake and began to introduce everything western. As a consequence prejudice against Christianity gradually died out. Many people welcomed it, not because they all found truth in it but more because they knew it was a western religion. Everything western was good—beautiful. Missionaries were invited everywhere and Christian meetings were always attended by earnest hearers. Most of the Japanese workers at the present time were converted in this period. They were so earnest that immediately after their baptism they went out to preach. This was the period in which I myself became a Christian and at the same time made up my mind to enter the ministry.

Soon the reaction came. The work of westernization was checked or modified by the survival of conservatism. They began to discriminate what was desirable from what was undesirable in so called western civilization and Christianity was subjected to severe criticism. They found not all the western people or those who called themselves the peoples of Christian countries were like missionaries whom they admired and respected. With Christ came anti-Christ, with missionaries anti-missionaries, with theists, atheists, with the Holy Scriptures the bottles of whiskey.

Every mission field has its own difficulties. Japan has two: one is her different social ideas and moral conceptions which have been handed down through generations in her own soil, many of which are contrary to Christian usage and principles, and the other, the still greater difficulty, is all kinds of anti-Christian thought and influence which have come from the west.

For a long time in the history of the Church the mission work meant a work among uncivilized or savage people with degraded moral ideas and with no intellectual attainments. The mission work

in a country like Japan is a new experience to the Church. The missionaries in Japan are obliged to employ new means of evangelization. They have to equip themselves with different kinds of weapons from those employed by their predecessors to fight against the enemies they meet.

Japan is doubtless a most difficult mission field in the world today. The missionaries may go and live comfortably among the people. They are treated most cordially by them. When they preach, the people listen to them quietly and patiently. When they speak to the people, they may smile at them and answer them politely. The people may invite the missionaries to dinner, they may be glad to accept their invitation to tea parties and they try to be politically as just and socially as polite as any civilized nation in the world.

But when Christianity is presented to them for acceptance, many say no. Some would declare the doctrine of Christ as unscientific, while others would take it as anti-national. They all admire the personality of Christian workers, but they do not admire the doctrine they preach.

But, thanks to Almighty God, in spite of all these difficulties and disadvantages, the Christian mission has been kept going on, and I do not hesitate to say that it has been successfully carried on.

I am very often asked how many Christians there are in the whole Empire of Japan today. All Protestant Christians representing 36 different denominations and societies number 110,069. The Roman Catholic Church has 75,983, and the Russian Orthodox Church has 36,618. The grand total of all these is 228,687.

I am only speaking of the communicants or the full members of Christian communions. If you include those who are only baptized and not confirmed and those who are under definite Christian instruction there are today over 260,000 Christians.

Our Church, the Nippon Sei Ko Kwai, has now 6 bishops, 167 priests, 28 deacons and about 11,000 communicants. When

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we think that all this has been accomplished within the last half century, this fact alone indicates that Christian work in Japan is a great success.

But the number of baptisms and confirmations is not the only index of missionary success. There is another and a still greater factor to be taken into consideration.

In fifty years past, Japan has undergone a great psychological change, a change which no other nation has ever experienced.

The idea of charity, which was formerly limited to the circles of near kinship, has been widened; education, which was formerly monopolized by men, has been extended to women; the principle of social democracy has displaced the class system of feudalism; the freedom of speech, the freedom of press, and the freedom of faith have been granted; Liberty, Equality and Fraternity are just as much emphasized in Japan as in France, or in American idolatry and superstition have been greatly lessened.

I do not mean that all these changes have been brought about through direct efforts of Christian agencies, but they are mostly due to the influence of Christianity, which is so closely connected with western civilization.

More concretely speaking, it was by missionaries that schools for girls were first established in Japan; it was by them that first orphanages and kindergartens were introduced; it was by Christians that homes for ex-convicts, homes for fallen women, homes for wayward boys, were opened.

It is true that at the present time all these works are being done by the government as well as by the non-Christian people, but it was Christian people who

opened the way and gave the impetus to them.

Homes for lepers were founded and are managed by Christian men and women, and by them alone outside of the government institutions.

Schools for feeble minded children are all Christian institutions and no other.

When you look at these facts you may be almost tempted to think that Japan is as much Christianized as any Christian nation in the west, or that the Church in Japan is now strong enough to assume all responsibilities to evangelize the country, or that the time has now come for missionaries to withdraw themselves from the field, leaving all the works to the Japanese Christians themselves.

Far from it. Numerically speaking, there is only one Christian to two hundred non-Christians.

In 300 middle schools, there is one Christian principal to thirty non-Christian principals. In the House of Representatives there is one Christian to twenty non-Christian members and in the House of Peers, the proportion is still less. There are only three Christians governors in the whole country, and I do not know if there is a Christian among the members of the present cabinet.

There are Christian lawyers, Christian business men and Christian professors in the universities, but they are very few in comparison with non-Christian people in their respective circles.

Our Sei Ko Kwai may seem to you to be a well organized and sufficiently strong body to stand by itself and do its work without outside help.

It is true that it has its own constitution and canons, its own legislative and

executive organs, its own liturgy and literature and even its own missionary society. As far as its organization is concerned, it is an independent native Church, but I say it is a young church which still needs maternal love and help.

The Nippon Sei Ko Kwai was organized by the union of several missionary societies which had been working independently of one another in Japan.

The American Episcopal Church sent its first missionary in 1859, the Church Missionary Society opened its work in 1869, and the Society for the Propagation of the Gospel entered the field in 1873.

The representatives of these societies met together in Osaka in 1887, and organized a native Church.

It is a native Church in the sense that it has its constitutions and canons and other functions which are necessary to form a Church, but it is still a mission or missions which are carried on by foreign societies. At present five societies are represented in the Sei Ko Kwai. In addition to the three societies mentioned above, the Canadian Church came in 1888 and the Australian Church mission in 1914.

The young Church in Japan now has five guardians, by whom she is supported and instructed. She is growing and growing steadily, but she is not grown strong enough to live and work by herself.

We have no Japanese bishop, while in China and in India there are already native bishops who are doing efficient work. This fact alone is a sufficient proof of the weakness of the Church. Most of the native workers are wholly or partially supported by the foreign missionary societies. There are many Church institutions, educational or social, but almost all of them are supported by the mission boards.

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I am now speaking of the Nippon Sei Ko Kwai. Some of the other Christian bodies are much better off in the way of supporting their churches and their ministers than we are, and many of them are still worse than ours.

Generally speaking, the weakest point of Japanese Christianity is its finances. The Church has good pastors, strong preachers, and earnest laymen, who can manage affairs concerning the Church but are financially crippled.

The reason seems to me plain. The most intelligent class in Japan is the middle class, but the middle class is the poorest class of all. All the work in Japan, public or private, social or national, is being done by the people of this class, but financially supplied by the government or by rich individuals of another class.

The Church too has its workers among this class, but not its supporters from other classes. This is probably her strong point and certainly her weak point too.

Our Church people are doing their best in way of contributions, but what they do is not adequate to meet all the necessary expenses connected with the Church.

Simply from the business point of view, therefore, it is necessary to make greater effort to increase the number of Christians and also to invite wealthier people to join the Church.

Until then we need the help of foreign missionary societies. We need more missionaries, we need more financial help and above all we need more of sympathy and prayer from the people of Christian countries.

In spite of various difficulties which I have just mentioned our Christian work is much encouraged. One of the signs of encouragement is the change of the attitude of the government toward Christianity.

Several times the government has invited representatives of the three religions which now exist in Japan, namely, Buddhism, Shintoism and Christianity, to consult with them on the subject of social reforms and the raising of the moral standards of the people.

Each time I had the privilege of being one of those who represented Christianity.

The last conference was particularly noteworthy. The prime minister, the minister of education, the minister of home affairs and the minister of war, each invited us separately and requested us to make our utmost effort to look after the spiritual welfare of the nation.

Especially Mr. Tanaka, the minister of war, who had been suspected of being anti-Christian, if not anti-religious, was most strong in stating that it was not by

navy and army that the country could be protected, but it was by the character of the people, and that character could be best educated and formed by religion.

Of course, this is all political, but at the same time it is a great encouragement for us Christian people, when we are asked to assume our duty as Christians, to work for the spiritual welfare of the the attitude of the government toward nation, and I take it a great change in Christianity.

Again, some years ago there was a conference of middle school principals held in Tokyo, and about two hundred educators gathered together for discussion.

Mr. Kawada, principal of the First Tokyo government middle school, brought out a question, how best the religious faith could be cultivated in the minds of young students.

After a long discussion it was decided that all the religious education should be left to religious specialists, by which they meant Buddhist priests and Christian pastors. This is another indication of the change of sentiment among educators in middle schools, public and private.

The business world too is changing its mind in reference to Christianity. All large companies are very eager to employ graduates from mission schools, and pay them just as much as, and in some cases more than, other graduates from private colleges. There are two reasons for this—these young men know English better,

and being educated in Christianity they work more honestly and faithfully than others.

The time is now most favorable for the Christian work in Japan. Japan must be Christianized, and now is the time to give greater force and better equipment for the fulfilment of this great mission.

We hear so much about anti-Japanese agitation or anti-American movement in these days, but in my mind there is no such a thing as anti-Japanese or anti-American movement. If there is anything that is disturbing the minds of the people it is simply an anti-Christian movement.

If the Japanese behave themselves as Christians should, and Americans treat the Japanese as Christians should, there would be or could be no trouble whatever. They are after all brothers.

God, Who hath made of one blood all nations for to dwell on the face of the earth (Acts. 17:26), will not be satisfied until He sees all the nations come together with one mind and one spirit to the throne of the One and Common Father of all mankind.



PARISH REGISTER.

BAPTISMS.

November 1—Marmion Mahinalani Magoon,
by the Rev. L. Kroll.
Marmion Mahinalani Magoon,
Sr.,
by the Rev. L. Kroll.
“ 7—Gladys Eggerking Searle,
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Agnes Helen Kuulei Holt,
by the Rev. L. Kroll.
Elizabeth Beatrice Keliiaa,
by the Rev. L. Kroll.
“ 22—Celia Kai Lazarus,
by the Rev. L. Kroll.
“ 26—Sei Ogai,
by the Rev. Canon Wm. Ault.

MARRIAGES.

- November 10—James Lawrence Smith Spalding,
Hazel Grace Pine,
by Canon Ault.
“ 10—Lawrence Barney McNeil,
Margaret Patricia Tinker,
by Canon Ault.
“ 17—Thomas Thomson Farish,
Harriet Waldron Stokes,
by Canon Ault.

BURIALS.

- November 15—Luther Dumond Timmons,
by Canon Ault.
“ 30—Meredith Dalton Morgan,
by Canon Ault.

General Offerings	\$ 676.09
Hawaiian Congregation	95.31
Communion Alms	16.58
Specials	244.84

Total.....\$1,032.82



FORMAL DISCIPLINE IN EDUCATION.

By VAUGHAN MACCAUGHEY.

In the present age of shift and stress and readjustments, the old-fashioned doctrine of formal discipline seems to have been lost or forgotten. So much emphasis has been placed upon making lessons easy, and arousing the natural interest of the child, that “mental discipline” has become an unpopular phrase.

We must admit that in the puritanical days of education the mental discipline idea was overworked and abused. The more distasteful the lesson (like the medicinal potions of that epoch) the better it was supposed to be for the juvenile mind. Several formal exercises and drills were widely praised and practiced, because of the “training of the faculties” that they were presumed to facilitate. The mind was regarded as a bundle of faculties, which were distinct entities, like muscles, and, like the latter, could be developed individually.

The exact researches of modern psychology have displayed this obsolete picture of the human mind by a far more accurate one. Today we recognize that *interest* and *discipline* are not antagonistic ideas, but that they go hand in hand. *Motive*, *interest* and *discipline* are essential elements in any complete educational process. Interest furnishes the initial impetus, motive furnishes the driving

power, and discipline completes and perfects the task. Discipline without interest deadens and distorts. Interest without discipline becomes a mere wandering fancy, a matter of whim and caprice. Motive connects both interest and discipline to the real demands of real life. Formal discipline as an isolated and unrelated educational tool is obsolete; but as part of the complete educative process it is an essential and invaluable ingredient.

MORAL TRAINING IN THE SCHOOLS.

The modern democratic state, in its efforts to free itself from ecclesiastical domination, has wisely prohibited any denominational or sectarian religious instruction in the public schools. This educational policy has become firmly established.

An unfortunate situation, however, has developed in many public school systems. In the zealous endeavor to prevent any denominational teaching, the curriculum has been dangerously over-secularized. In eliminating ecclesiastical teachings, the fundamental religious and moral training of the child has also been eliminated. The public schools of America have been in danger of missing their most vital task—that of character-building.

Today the leading educators everywhere recognize that moral training is an all-important element in the school program. Character is the supreme product of any curriculum. Mere subject mat-

ter—information, academic facility—can give moral strength and fiber neither to the individual nor to the nation. Spiritual integrity and high moral purpose are the ultimate tests of national or racial perpetuity. A purely secular education, without religious content or moral motive, is like a coat of whitewash over a drab papier-mache dummy.

Science, despite its tremendous present-day material achievements, is in no sense a substitute for the basic spiritual verities of the universe. Indeed, the triumphs of science, the colossal growth of industrialism, and the whole materialistic trend of modern civilization, make all the more imperative a sound, non-sectarian program of moral training throughout our public schools. The American citizen, no matter how enlightened are his civic duties, if he lacks moral content, is a rudderless ship. The American home is based on righteousness.



JEREMIADS FROM THE COLLEGES.

The moral let-down following a war supposedly fought to lift the world to higher levels engages the concern not only of preachers and poets, but now of college presidents giving parting counsel to their graduates going out into life. In the unfulfilled dream which the war-years have bequeathed us Dr. Hibben of Princeton points to a “decadence far-reaching and disastrous”; and we are “weakly allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour.” Ref-

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erence is here made to such unacademic matters as "the modern dress, the modern dance, the modern music, and modern manners."

President Richmond of Union College and Chancellor Day of Syracuse struck much the same notes in their annual addresses.—*Literary Digest*.



A LETTER FROM OBERAMMERGAU.

A few days ago the rector of Howe School received a letter from Mathilde Lang, wife of Anton Lang, the Christus of the 1910 Oberammergau Passion Play. During his stay in Oberammergau in 1910 the rector resided at the home of the Langs. Part of the letter follows exactly as written:

"Our life is so full of hard work now, so full of fight for daily living, that it seemed an impossible matter to write any letters. Now that Christmas is over I am trying to let friends know that we are still alive. These terrible past years have robbed us of many friends, whom we loved dearly, and we are thankful to everyone who has kept a warm feeling for us and our village.

"You are unable to realize how much sorrows weariness these past years bore for us. Life did not spare us from hunger and sickness and we only hope and pray that nations may join and find themselves once more in the love of our Saviour, the creator and lover of all men.

"The papers had given several arousing reports of my husband, but he wants to tell you, that he never had been called to front service. In 1917 he was to go into barracks as pionier, but he soon was taken sick and as the doctors were afraid of a long and severe illness he was sent home. It took him several months to get well again, as buttermilk and even bread had been rare and precious things, even in the country. Now they are to be had, though not in great quantities, but for terrible prices that one really has to work hard to be able to pay for the daily food. Besides shoes and cloth are enormous prices charged for.

"We have lost over seventy villagers in war, several splendid musicians, a few good singers who we miss dreadfully, and Lazarus is dead, but none of our main actors. Some had been too old. Sad enough that we lossed such splendid youth with whom we have to count with in the village.

"It is the year of Passionplay—but alas the dream of each real Ammergau will be impossible to have realized. Our country does not possess either coal nor engeenes enough for the traffic, nor

do we have food for outsiders, having not enough for its own people. We are rather afraid of the coming spring. More hunger would also bring more Bolscevismus. May our Lord safe us from this terror! How lovely had life been, before this cruel war, we have seen it, but our dear children will never know anything but hard work!

"I did not want to send you a sad letter, forgive when I still brought my feelings down the paper. We hope and wish you are well. May this year bring all the blessings you desire upon you. If 1921 is better, then we hope to see you in the Passionplay.

"My husband joins in many kind regards.

"Very sincerely yours,

"ANTON AND MATHILDE LANG."

—Howe School Herald.



PILGRIMS AS "BOUND MEN."

Few people realize that the little colony of the Pilgrim Fathers at Plymouth, which has typified the beginnings in this country of religious and political freedom, was a commercial enterprise, backed by merchants who saw in it an opportunity to turn an honest dollar. Back of all the aspirations of the Pilgrims was a cold and businesslike compact on which rested their security and hope of assistance from the Old World.

As the celebrations of the Pilgrim tercentenary approaches this country and England have collected a mass of Colo-

When the Pilgrims decided to leave Leyden and try their fortunes in the New World they obtained a charter from the Virginia Company and then applied to some men in London known as the Merchant Adventurers. Some of the Adventurers were firm supporters of the Pilgrims and helped them out of sympathy as well as hope of material gain, but most were actuated only by hope of acquiring a fortune, and when it did not speedily appear abandoned the enterprise and left the Pilgrims to shift for themselves. Captain John Smith says of them: "They are not a corporation, but kuit together by a voluntary combination, in a society, without constraint or penalty, aiming to do good and to plant religion."

Before the Pilgrims sailed they signed a contract with the Adventurers in which they bound themselves for seven years. Every person of 16 years and upward that sailed was rated at \$50 which was accounted a share in the venture. These planters who furnished \$50 in money or provisions were to have two shares. Wives, children and servants more than 16 years old were rated at one share each, and if provided by the head of the family with necessities rated a double share. Children between 10 and 16 rated half a share each, and children under 10 had no share, but were to have fifty acres of wild land.

The division was to be equally between the planters and the Adventurers, the planters' half to be distributed according

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nial data and memorials showing that the whole cost of the great adventure was \$12,000, no more than a rent-harried person now pays for a modest home in a New York suburb. But to get that sum the Pilgrims were forced into a bargain which pledged their whole services for seven long years.

to shares and the Adventurers' half according to the sums they had advanced. Everything was to go into this division—lands, houses, goods and chattels. It was one of the hardest provisions in the whole contract for the Pilgrims to accept. Their houses and lands, built and cultivated by themselves, were according to the first agreement, to remain outside the common stock, but they not only had to agree to divide these results of their toil, but also to put up with the refusal to allow two days a week for their private employment.

The contract never worked well. The Pilgrims suffered such severe privations in their first winter that they early encountered the harsh criticism of the Adventurers for not producing goods. The Mayflower went back empty after nearly half the colony had died from their hardships. The Fortune, the next ship to arrive at Plymouth, brought a letter from Thomas Weston complaining that the Pilgrims had wasted their time in discourse and argument, to which Bradford made a dignified and pathetic reply.

"The loss of many honest and industrious men's livess cannot be valued at any price," he wrote. "It pleased God to visit us with death daily, and with so general a disease that the living were scarce able to bury the dead, and the well not in any measure sufficient to tend the sick. And now to be so greatly blamed for not freighting the ship doth indeed go near us, and much discourage us."

The Fortune, however, started back with two hogsheds of beaver skins, and clapboards "as full as she could hold." Clapboards, by the way, were made into beer kegs and were much in demand in merry England. The Fortune never reached England, as she was captured by a French privateer.

Some of the merchants' reproaches were justified later, however, as the conditions of the contract were so severe and so destructive of personal initiative that the Pilgrims fell into a condition of lassitude. They did not see the use of producing much under such arduous conditions when others in far-off comfortable homes would reap most of the benefits of their labor. An attempt was made in 1623 to correct this by granting to each planter an acre for his own bene-

fit, and the change resulted in greater interest in the community.

Most of the Adventurers continued to reproach the Pilgrims, and in 1624 many of them gave up their interests in the venture. Some remained friendly and sent cattle, cloth and leather, but at a 70 per cent profit, which caused the Pilgrims to grumble.

A shallop was sent to the Kennebeck in 1625 and obtained 700 pounds of beaver in exchange for corn, the first considerable trading they had done, and which encouraged them very much.

In the meantime Miles Standish had been sent to England, and after difficulty borrowed \$750 at 50 per cent interest, with which he purchased needed materials. The settlers heard of a French ship which had been wrecked near by and bought goods from her, for which they paid with their beaver skins. These goods and more corn were again traded for furs, and with the proceeds they paid off the debt Standish had incurred and some of their other debts.

About this time Isaac Allerton went to England and borrowd \$1,000 at 30 per cent and made a new arrangement with the Adventurers by which the planters bought all their interests in the plantation for \$9,000, to be paid in nine annual installments, beginning 1628. A new partnership was formed in the colony, into which the heads of families and all the prudent young men were admitted, and for the first time the colonists began to see before them a release from their debt and the hard times they had been through.—New York Times.

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THROUGH CHINESE EYES.

A correspondent says that four years of his childhood were spent in a great city of far Western China, at that time the headquarters of three separate Missions. In one Mission, Baptism by total immersion was taught; in another, infant Baptism by sprinkling; in the third, the Friends' Foreign Mission, no Sacraments were administered. The Chinese

after grave deliberation, decided that in these facts lay the essential difference between the varieties of religion practiced by the "foreign devils." They accordingly summed up the situation by labeling the three compounds respectively, "The Big Wash Faith Hall," "The Little Wash Faith Hall," "The No-wash-at-all Faith Hall."

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ACCEPTANCE OF REV. JOHN D. LA MOTHE.

The Rev. John D. La Mothe, Bishop-elect of Honolulu, has written Bishop Restarick stating that he has decided to accept his election to the Bishopric. It will probably be some months before he can be consecrated and prepared to come to the Islands. Bishop Restarick has written him at some length about the work here.

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CHRISTMAS SERVICES AT ST. CLEMENT'S CHURCH.

The following services will be held in St. Clement's Church, Wilder Avenue and Makiki Street, on Christmas Day: Midnight celebration of the Holy Eucharist, the service starting at 11:30 p. m., Christmas Eve.

On Christmas Day there will be celebrations of the Holy Eucharist at 7 a. m. and 11 a. m.

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PERSONALS.

The Rev. and Mrs. Louis Arthur of Grand Island, Nebraska, are visitors here for some months. On Sunday, November 5th, the Rev. Mr. Arthur preached an excellent sermon at St. Andrew's Cathedral.

Mr. C. H. W. Norton has resigned as clerk of the Vestry and treasurer of Convocation, and has asked Mr. David W. Anderson to take his place. Mr. Norton has been most efficient in both offices, and we greatly appreciate his services. Mr. Anderson understands this sort of work perfectly, and no one could fill the place better than he.

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AND SERVICEREFINEMENT AND MODERATE
PRICES